Home Mission Echoes

"The Country for which I lifted up mine hand to give to your fathers"

Entered at the Post-office, Boston, Mass., as second-class mail matter, Jan. 9, 1897

Vol. XI NOVEMBER, 1908 No. 10

Is it true in chill November,
That "the melancholy days are come"?
List the triumph of the reapers,
As they shout the "Harvest Home"!

Is it not the same November
Brings the glad Thanksgiving here,
When, at many happy firesides,
We review the goodly year?

In God's calendar of blessing,
Other moons may rise and wane;
But the Harvest Moon, most glorious,
Is the gem of all the chain.

And these golden days are milestones
Of the better time to come,
When, within the "many mansions,"—
We shall sing *our* "Harvest Home."

510 Tremont Temple
Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society, and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make an interesting and instructive Home Mission periodical, attractive in its mechanical features and illustrations. MRS. N. N. BISHOP is the General Editor, and will have entire charge of the Woman's department. REV. HOWARD B. GROSE, D.D., has charge of the Home Mission Society's Department. All correspondence pertaining to the editorial department of the paper should be sent to MRS. N. N. BISHOP, 510 Tremont Temple, Boston, Mass.

NOTE THE REMARKABLY LOW TERMS: Subscription price per year twenty-five cents. Five copies and upwards to one address yearly twenty cents each.

Pastors, Sunday-school Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All moneys and letters pertaining to subscriptions should be sent to GERTRUDE L. DAVIS, 510 Tremont Temple, Boston, Mass.

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The Woman's American Baptist Home Mission Society

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DISTRICT SECRETARY FOR NEW ENGLAND. —

We desire to state that our honored and efficient State Vice-President for Connecticut, Mrs. Helen R. Dewhurst, has not resigned from that office. For personal reasons, it was not possible for her to visit the churches and attend meetings this year.

Mrs. G. F. Genung of Brooklyn, Conn., who formerly served so acceptably in that capacity, has consented to assume a part of the work, thus relieving Mrs. Dewhurst.

All arrangements for meetings and for speakers, therefore, may be sent to Mrs. Genung.

All other matters may be referred to Mrs. Dewhurst as formerly.

"He best worships God who best serves men."

A complete manual for use with the new Study Book, "Call of the Waters," can be secured from the literature department for three cents.

It is indispensable to the best use of the book. In it reference is made to leaflets published by our Society, and the price of each is plainly given. We give, here, in addition, a few books that will be found helpful in the study of the whole question of the frontier: "Heroes of the Cross in America," by Don O. Shelton; "Aliens or Americans," by Rev. H. B. Grose, D.D.; "The Challenge of the City," by Rev. Josiah Strong, D.D.; "The Frontier," by Rev. Ward Platt; "Leavening the Nation," by Rev. Joseph Bourne Clark, D.D.—*The Conquest of Arid America, by William E. Smythe.*

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. XI. NOVEMBER, 1908 No. 9

Editorial

AS we come at this time of harvest to our day of annual review of the blessings of the past year, our minds revert instinctively to that day in 1621 when, on the bleak shores of our own New England, the Pilgrim Fathers summoned the colonists to a Day of Prayer and Thanksgiving. (We sometimes wonder, no doubt, if that feature of the day has become a "custom laid aside with breeches and cocked hats.")

In this year of grace, 1908, home-mission study is directed to internal research, looking into natural and providential causes that have made our nation a great power. Great, indeed, we are, but as no chain is stronger than its weakest link, we must look to the defective places in our armor, lest the vulnerable point be too obvious, and our greatness become a matter of history and not of present achievement.

The new topic of study is designated "The Frontier," and as we examine the evidence and pursue the investigation, we cannot but wonder what was the outlook and idea of those early settlers regarding the undiscovered country to which they had come, and from which it was so terribly proved that few, if any, travelers returned.

The frontier of 1621 was a stretch along the Atlantic seaboard, and little knew the Pilgrim Fathers of the country beyond and between them and the second great sea.

Building better than they knew, they laid, in the fear of God, the foundations of a nation whose destiny has been a world influence, but whose future must depend upon maintaining the best ideals of those who willingly, and for the sake of God and conscience, were the pioneers and sacrifices in the inauguration of a government of freedom and truth.

One has well said: "It was men with hearts who did it; men with imagination, illumination, prophecy, conscience. The fact that it paid was important, but secondary. If the business argument could not have been satisfied, the movement would have died, but without the moral force, the business argument would have shriveled like a leaf in the sand. The architects and builders of this great plan of redemption have been men of heart as well as brain, men of tact and of love of humanity as well as men of firm convictions and shrewd business sense, men who looked on an acre of land or a gold coin merely as a token to be used for the betterment of humanity."

In much of our study we shall speak again and again in praise (and we do well) of the Pilgrim Fathers. Let us not forget the Pilgrim Mothers, who stood shoulder to shoulder with the Pilgrim Fathers, sharing their privations and hardships, encouraging the faint-hearted, and but for whom the record of the heroism of those early days might remain a sealed book.

Again in these days there is need of Pilgrim Mothers, "to launch their *Mayflower*, and steer boldly," and New England women have ever, when tried, been found worthy of their ancestry of loyal, consecrated forbears, stout-hearted and brave, who "cried unto God, and were delivered," who "trusted in Him, and were not confounded."

In the current discussion relative to the proposed change in the arrangement of the stars and of the stripes in our flag, every one has an opinion to advance, no doubt; but to the great majority the thought of any change (other than the accepted one of adding stars for the new states) is a shock, at first at least.

We recall the words of Joseph Rodman Drake, and sincerely hope no change may be necessary in the color or design of the emblem which has led many forward into victory:

"When Freedom, from her mountain-height,
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there:
She mingled with its gorgeous dyes
The milky baldric of the skies;
And striped its pure, celestial white
With streakings of the morning light;
Then, from his mansion in the sun,
She called her eagle-bearer down,
And gave into his mighty hand
The symbol of her chosen land.

. . . . . .

Flag of the free heart's hope and home,
By angel hands to valor given,
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us!"

FORD BUILDING

Important

The adjourned Annual Meeting of the Woman's American Baptist Home Mission Society will be held in Ford Hall, Ford Memorial Building, 15 Ashburton Place, Boston, on Wednesday, November 11, 1908, with sessions at 10 A.M. and 2 P.M.

The proposed union with the Women's Baptist Home Mission Society is to be voted upon at this meeting.

The following persons are qualified to vote: Life Members, Annual Members, and delegates from the Circles. Each Circle is urged to send a delegate to this meeting. The Ford Memorial Building is on the corner of Ashburton Place and Bowdoin Street, opposite the State House Extension.

The nearest subway station is Scollay Square.

EDNA BOURNE HOLMAN,
Clerk.

The Alaska calendars, more beautiful than ever, will be ready for you by November 1. Order early, as last year the supply was quickly exhausted.

By the time the ECHOES reaches you, the Alaska Sunday-school Letter will have been sent to the superintendents. Ask yours if he has received *his*, — more than that, be sure he reads it.

There has been one change in our teachers since the last issue of the ECHOES, viz., Miss Maggie Howell has been transferred from Santiago, Cuba, to Guantanamo, Cuba.

Possession — Possibility

OUR beloved New England poet has said:

> "I know not where His islands lift
> Their fronded palms in air;"

and in the sense in which he wrote, perhaps, we would not care to assert more, but we have come to know, in these later days, several things about two islands that lift their "fronded palms in air," which have been well called "Spain's Lost Jewels."

One of the present-day historians locates them thus: "The peninsula of Florida points directly to an island, which appears as we look at the map something like a fish, with its tail bent towards South America. This is Cuba. The nose of the fish extends towards another island, shaped like a horse's head and is known as Hayti. The horse's ears stretch up in the direction of Cuba, while the nose is almost on a line with a still smaller island, resembling in shape an ordinary building brick. This little island, the smallest of these bodies of land, is Porto Rico."

We know that Cuba is "forty hours" from New Orleans, from which point there is direct steamship service. We know that the climate is unequaled, a perpetual June, and that the healthfulness of the same is unquestioned.

The American occupation was the best thing that ever happened to Cuba; robbed and plundered, with great regularity, since the days of Columbus, it was put by the fortunes of war practically into the hands of a receiver. In this instance, General Wood acted as receiver, representing the United States Government, just as any other receiver represents the district court of the United States, in straightening out the affairs of a railroad company. In a little over two years the United States had paved streets, rebuilt the roads of the country, remodeled the parks and boulevards, established an American system of police, also a system of sanitation, and organized a free school almost equal to any in the world.

They eradicated yellow fever, which had been the scourge of Cuba ever since its introduction three hundred years before.

Industrially and financially Cuba is now well prepared to try self-government again, and President Roosevelt has the "expectation that within the coming year it may be possible to turn the island over to government chosen by the people thereof."

Of our other island, Porto Rico, we know that it is "five days" from New York, and four hundred and fifty miles from the southern point of Florida, a densely populated country very similar in size and shape to Connecticut.

We know of the three hundred and fifty years of the rule of Spain, when the will of the governor, appointed by Spain, whoever and whatever he might be, was the *law*. We are familiar, too, with the events of the great day, October 18, 1898, when Spain withdrew her troops from San Juan, as a peal from the sweet-toned bell on the cathedral told that the long-expected hour had come. It was answered by the deeper strokes of the great clock on the City Hall.

As the lighter and deeper tones answered each other, until the last strokes were sounded, from every flagstaff

in the city floated the banner that prompted George P. Morris to write the lines:

"The union of lakes, the union of lands,
The union of states, none can sever,—
The union of hearts, the union of hands,
And the flag of our Union forever."

As the Stars and Stripes rose from the public buildings, a shout of enthusiasm went up from the soldiers on the pavement below, and as the last echoes of the Spanish bugle died away, sixteen hundred Spanish soldiers marched out and down the crowded streets to the camp at Santurce. The birthday of Porto Rican freedom had dawned.

So much for the political and social emancipation of the islands in which, as a part of our responsibility and privilege, we, as Christian women, are so intensely and deeply interested.

"If the Son, therefore, shall make you free ye shall be free indeed," said Jesus, and the same promise applies to Porto Rico and Cuba (and to America), and with equal force as to those to whom it was spoken in the treasury of the Temple in the days of His earthly ministry.

Our government has done much that is praiseworthy and splendid, but the obligation is greater thereby to give to these, who have so long sat in darkness, the light of the gospel of the Son of God.

We praise God from our hearts for the splendid work of our own noble women who have represented us there, and trust that the work may so increase that more of the same degree of consecration and ability may be needed and *sent*, to gather for us these who shall be jewels in the diadem of Him "whose we are, and whom we serve."

"The isles shall wait for His law," wrote the prophet; and the mouth of the Lord declared, "The isles shall wait upon me, and on my arm shall they trust." The present day is bright with promise and expectation from the Islands of the Sea.

Christmas Suggestions

Circles and churches who contemplate sending Christmas boxes to the Indian schools are reminded that such should be sent at once, in order to reach their destination in time.

As a guide we give the following suggestions from Mr. C. J. Eddy, superintendent of the Murrow Indian Orphans' Home:

"In answer to your question, as to the best things for circles to send for Christmas: we have eight girls under ten years, and eighteen from ten to sixteen years.

"We have fifteen small boys under twelve years, and the rest are from fourteen to eighteen. We recently received and accepted an offer of a donation of dolls for the little girls.

"The needs and wants of these Indian children are the same as those of other children of the same ages.

"Union suits of underwear are needed for all our children for winter use. Not wool, but medium weight cotton, also medium weight stockings; neckties for negligee shirts for boys, and hair ribbons for the girls.

"I have no suggestions to make in regard to toys or playthings. However, we do not wish to ask our friends for too much in this line.

"We would like very much to furnish our dining-room and kitchen girls with large aprons. It would add much to their appearance, and help teach them neatness.

"We also have need of bed furnishings. Sheets should be for full-size beds, and the heavy unbleached muslin is best for our use.

"Our table linen, which also needs replenishing, is of the heavy unbleached or half-bleached linen. Our tables are three and one-half yards long.

"All shipments by freight and express should be made to 'Murrow Indian Orphans' Home, Coalgate, Okla.' Route for delivery by M. K. & T. Ry. Notice of shipment should be mailed to Unchuka, Okla. (Coalgate is our nearest freight station with an agent.)"

Mrs. W. A. Wilkin, of the Wichita Mission, presents the needs of one hundred and fifty boys and girls, who always expect something from the mission at Christmas. She says: "They range in ages from six to seventeen years, and like everything that white boys and girls like at that age. We ought to get our boxes by December 1."

"Me Condree! Teez of Tee"

IN our new possessions the children are learning to love our flag and to sing our patriotic songs as we do. Prof. Charles B. Scott, an American school-teacher who has begun a missionary school in Lares, says:

"I was sitting in my room at the hotel at Lares, tired out after two days on pony-back, my first trip into the mountains of the interior and my first experience on horseback. My long ride and consequent fatigue, my position, far from home, family and friends, in a new region where language, food, customs, all were strange, made me feel most lonesome. Only a good night's sleep could ward off a threatened attack of homesickness, a longing to see the land and hear the language 'that God made,' as the boys in blue express it.

"Suddenly a new sound aroused me, drew me to the porch, and brought a relief that only travelers who have been far from the home land can realize. Four young girls on the next porch, scarcely visible in the gathering darkness, were singing:

'Me condree! teez of tee,
Shweet land of lee-bertee,
Os tee we seeng;
Land where mee fathers died!
Land os tee peel-greem's pride!
From efree mountain side
Let freedom reeng!'

"No one saw the tears that came, or knew about the restful feeling that followed me into dreamland. I had not left my country. Its spirit, its love of liberty, the happy 'songs in the night,' that it had put into the mouths of its sons and daughters had preceded me."—*S. S. Visitor.*

You Know the Reason! Lack of Funds!

[The following is one of the many appeals that come to the Board, and to which they are obliged to reply, "We do not deem it expedient to assume additional responsibility at this time."]

AGUASCALIENETES is one of the most promising and important cities in the republic. It has a population of more than 60,000. Our church now numbers about thirty members, and a large number of people interested who come regularly to the meetings. Under the efficient leadership of the present pastor, Rev. Policarpo Barro, the outlook for this field is brighter than it has ever been in all the history of the church. There are over twenty children in the homes of Baptist people. The only schools for them are the government schools.

To attend these government schools in Aguascalientes means literally to suffer reproach for the name of Christ. The children of Protestant parents are stoned and despised. The little fellows come home crying, and do not know what to make of it. On certain days the teachers take the children in a body to mass at the Roman Catholic church. The children of Protestant families are not obliged to go to mass, but if they do not go they must suffer additional indignities at the hands of the other children, who are evidently inspired by older persons. The situation has come to be intolerable. To meet this condition, and, at the same time, open the way for us to reach a larger number of people, we ought at once to open a day school in our church building. The cost need not be very much. Desks, blackboards, maps, books and other paraphernalia for a school of fifty members will not exceed $100.00. The salary of one competent teacher will probably be about $30.00 per month. I think this amount of money will take care of the entire cost for the first year. Counting nine months of school beginning October 1, you have only $370.00. May we not have this, for this most promising field?

The situation at Tampico is also urgent. The work here is new, not being much over a year old. We now have a church of thirty-two members, and fully ten more candidates for baptism. A new American missionary has just arrived on the field, and we are very much encouraged to see the interest of the people in the preaching of the Gospel. Tampico is a city of over 20,000 people, and has never had but one other evangelical mission among them, the Reformed Presbyterian.

Our mission room is crowded at each service, and when I was there last week the people themselves urged upon my attention the need for a day school. A list of twenty-four names was shown me, of children in our Baptist homes, who will attend the school from the beginning, and fully that many more of outside people, many of them children of Catholic parents, will come into the school.

The cost of opening the work in Tampico will be a little less than the cost in Aguascalientes. The seats we have in the mission rooms will be quite good enough for the school. A good blackboard will be needed, some maps, charts and other small equipment. A young lady with a life certificate from the governor of the State, a very competent Christian young woman, is about to unite with our church, and she has volunteered her services to us at almost one-half what she can get in the government schools. She agrees to teach in our mission school for the small sum of $16.50 per month. Thus I believe with an appropriation of $300 we can provide for all the expenses of the school for one year. Tampico is a city of great promise. It is the chief port of entry on the Atlantic side, and while our work there is new and small, I feel that it is of such importance that we must not let this appeal of the people for a school go unheeded. It will double our usefulness on that field to have such a school, and inasmuch as it will cost so little, we can not afford to do otherwise.

I shall await with greatest interest your reply to these two appeals.

(Signed) GEORGE H. BREWER,
General Missionary for Mexico.

Immigration Hymn

Tune — "From Greenland's Icy Mountains."

BY MRS. LILLIAN WEAVER CASSADAY

From Austria's Alpine mountains,
From Italy's sunny strand;
Where Naples' fiery fountains
Roll down their molten sand;
From many a castled river,
From Russia's steppes and plain,
They come to be delivered
From want and error's chain.

They flee from sore oppressions
Of hunger, priest and Czar;
They dream of great possessions,
These aliens from afar.
For liberty and freedom
They braved the stormy sea —
O Father, help us lead them
To Christ, Who set us free!

In vain our land were sighted,
If naught be found but gold —
Shall we from men benighted
The Gift of God withhold?
Salvation, oh, salvation
Through Christ, let us proclaim,
Till each incoming nation
Has learned the Saviour's name.

Tell, tell His wondrous story
To Hebrew, Greek and Pole,
Until the King of Glory
Shall reign in every soul —
Till vanish Jew and Gentile,
And Christians we become,
Who deem all earth an exile
And Heaven our only Home.

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Corresponding Secretary's Column

THE frequent calls for speakers to present our work, during the autumn, have proved how large a place Home Missions have gained in the hearts of New England women. As never before, the circles are demanding the presentation of both missionary and educational work. This shows a wider intelligence on the part of the constituency.

For thirty years the women have been sowing the seeds of systematic giving and systematic study, and the fruit is now appearing in abundant harvests.

The Women's Societies have been very successful in devising and working out methods which are now used by the parent societies. The dainty mite-box and envelope plan were brought out by women. Attractive and instructive leaflets have filled the tables of the general societies since women's circles sent out artistic and readable literature. The study courses were first instituted by the Woman's Foreign Mission Societies, and later adopted by the Woman's Home Mission Societies. The basket meeting, which for many years has been an annual feast for women eager for missionary information, paved the way for the profitable all-day conferences now conducted by the general societies. For many years it was left to the women to raise money from the Sunday School for their work. State and Associational leaders were first appointed, in order to secure the help of the bright women in the churches. Now the general societies have also helpful men in their work to look after the Associations. The apportionment of the circles for a definite sum of money, which has been the practice of the women for many years, is now used by the National Societies. All honor to the women who have taken the lead in systematic, businesslike methods of conducting their missionary work. While by their ingenuity and tact they have devised new methods, they have also raised large sums of money. Since its organization nearly a million of dollars has passed through the treasury of the Woman's American Baptist Home Mission Society. We are confident, however, that the real success of the women's work has not resulted from its methods. The days and hours of prayer in public meetings and in the closet have given us the real power which has marked our work. We would sound a note of warning to our mission circles at the present time. In the delightful books of study which are being taken up in our circles there is danger of allowing our missionary meetings to run into intellectualism. Do not crowd out the time for prayer in the desire to know the history of modern missions. When the habit of importunate prayer is lost among women, they are shorn of their strength.

There is one more advanced step we need to take in order to secure the highest good of the women of the churches, namely, a semi-annual or quarterly all-day meeting, in our large towns and cities, devoted to both Home and Foreign Missions. As the women work in the churches the attention of a certain number is given to a single phase of mission work. We have been surprised to find many Home Mission women who are totally ignorant of the great movements in China and Japan, or the wonderful work in Korea, or the unrest in India, while many Foreign Mission workers express surprise at the destitution and needs of our land upon the frontier and among the negroes, Indians and foreigners. Will it not give an impetus to the work of missions when the subject can occasionally be presented in its entirety? If one day in the autumn and one in the spring could be devoted to addresses, papers and discussions upon world-wide missions, making these days as popular as club meetings, beginning and ending with earnest, wrestling prayer, would it not be an advance step? The writer longs for the help she would personally receive from hearing representatives from foreign fields. With so many basket meetings devoted entirely to Home Missions, she has neither strength nor time to attend a corresponding number of foreign missionary meetings.

With all that has been accomplished by women in the years, there is one work which she has been unable to do, although she has tried many times. We have been unable to create a permanent interest in missions among the older boys and the young men of our churches. Realizing that the weak link in the missionary chain is these boys and young men, no effort has been spared to arouse them. The small boy is enthusiastic in the Band or Junior Society. After a few years, seeing the lack of interest among the young men, he says, "This is woman's work," and they drop out of mission societies. It remains for the Layman's Movement to interest and educate the young men of the churches. When they are informed about missions there will be no lack of money and no debts.

A great opportunity lies before the "Layman's Movement" and the "Forward Movement." May the leaders of these organizations, who are educated, cultured men, be as successful in interesting the young men as the Women's Societies have been in leading out the young women into missionary activities.

M. C. REYNOLDS.

Wanted — A Solution!

In Worcester, Mass., there are, according to the French Directory, 24,541 French-speaking people. Only two Protestant missionaries are at work among them, so that each has the responsibility of seeking to evangelize 12,271 souls.

If it were possible for each to speak only five minutes to every man or woman concerning their salvation, it would take 61,335 minutes.

If each missionary were able to talk ten hours a day, without resting on Sundays, giving five minutes to each individual would oblige them to converse three months, one week, four days, two hours and thirty-five minutes.

By what rule in proportion will you try to solve this problem?

Said President McKinley: "Missionary progress means not only religious progress. It means also the progress of civilization in all its parts."

News from Mather School

BEAUFORT, S.C., October 7, 1908.

We opened school September 28, and are glad to report that the weather is delightfully cool. It is just such a season as I remember it to have been eleven years ago, when I first came here to teach with Mrs. Mather..

Students are arriving every day. Rosalie Myers came tonight. This is her fourth year with us. The first two years she was quite a trial, but last year she had a religious experience which has changed her whole life, and she is such a comfort!

Miss Nix says tonight there are some things which we need very much in the Sale house. She has no shirts or pants and there are many calls. We shall be glad if our friends send their barrels early.

Saturday two cousins came, a boy and a girl. Miss Owen had an application from the boy some time ago; but as the name was Highland, she thought a girl had applied and wrote that *she* might come. He came quite a distance and there is much boys' work to be done, so we will try to keep him. It is not our intention to have more boys in the boarding department.

Modestine put on a work dress so as to sweep her room. I asked her if she had an apron. "Oh, yes," was the reply. "You may put it on to work in," said I. "He ain't made yet," she answered. She worked heroically all the afternoon to get "him" made.

The little ones in Miss Parker's room are coming in quite freely, and other rooms have a creditable showing. All are very much in earnest in their studies and work.

Encouraging words come from our graduates who are to teach this winter. They are our *hope* for the regions beyond our reach. Many a life will they influence for God.

Miss Owen has very much to engage her attention in the different departments..

We had such a good prayer meeting Friday night, every one in the room taking part.

With love from all the teachers,

LIZZIE R. KINSMAN.

We quote the following from the *Chowan-Roanoke Times* (North Carolina). The author is an ex-confederate officer, and a man who has never before shown a friendly spirit toward the colored people. Our faithful worker at Winton may well exclaim, "What hath God wrought!"

"Accompanied by a friend, this scribe paid a visit of inspection to the new brick dormitory that is nearing completion at the Waters Normal Institute. The half had not been told us, and we both came away enthusiastic concerning the beauty and completeness of a building that is greatly to the credit and enterprise of our colored citizens. They have a hall or chapel 80 x 44, that will be the best public hall in the county and its equal is hard to find anywhere. Our white people may well learn a lesson from this building and do likewise for their schools."

We mention the Alaska Sunday-school letters on page 4. Replies have been received from several schools, already. The first to respond was the Portsmouth, N.H., Sunday School. "Go, and do thou likewise."

From Lodge Grass, Mont.

[The following from Lodge Grass, under date of October 5, 1908, will bring sorrow to many to whom Rev. and Mrs. Petzoldt have endeared themselves. — ED.]

WE suffered quite a loss by fire week before last. Our barn, storeroom, sheds and corrals all burned to the ground, not a single article was saved. The loss to the Home Mission Society will be about $600.00 and our personal loss $175.00. All of our camping outfit, saddles, harness, plow, etc., are gone. Quite a lot of material for Chivers Hall was also burned. The origin is a mystery and probably always will be. The fire was not discovered until the buildings were all aflame. It occurred in the middle of the afternoon; school was not yet dismissed, Mrs. Petzoldt was in the house, and I was away at Billings, having gone there with Dr. Barnes, who had just visited the mission. Fortunately the mission team and buggy were out of the building, or they would have gone too. A short time before the fire that destroyed these buildings, we went to the Wolf Mountains to help the Indians and cowboys fight a forest fire there, and about three weeks before that we had a large prairie fire sweep toward the mission, and it was only by the hardest kind of work on the part of a number of Indians, who happened to be at the mission at the time, that the mission buildings were saved. As it was, the fire was stopped within three paces of the schoolhouse. I presume, however, that we are through with fire scares for this year, as it has been snowing hard for the last two days.

We have baptized two since Mrs. Reynolds's visit, and we are confident that others will come into the "Jesus road" soon. Our services are well attended and the Jesus Crows are walking straight.

W. A. PETZOLDT.

Special programs, designed for use in Young People's Societies, on the Sundays of each month, that are devoted to Home Missions, are being prepared by our Society. The first, on Porto Rico, will be ready by November 1. Samples will be sent, on application, to every Young People's Society in New England.

It is hoped that these programs, which are prepared in full, with suggested hymns and Scripture readings, as well as information fresh and up-to-date, will stimulate our young people to greater interest in, and more complete study of Home Mission fields and opportunity.

Our friends must have noticed in the last number of ECHOES, the legacy of Mrs. E. M. B. Winch, late of Westboro, Mass., who was always such a firm friend of our work. By the provisions of her will, however, we are permitted to use only the interest of the fund, and therefore it is not available for our present needs, which are as imperative as ever.

Confirmations

Mrs. A. B. Riley, Dexter, Me., Senior Director of Piscataquis Association. Mrs. Delcinia Whittemore of Cambridge, Me., Junior Director of same association.

The American Baptist Home Mission Society

Editorial Notes

VERY cheering reports come from different parts of the country concerning the working of the apportionment plan with the combined budget. Of course all ministers and churches cannot be expected to see the matter alike, nor to fall immediately into the line of progress. Conservatism is rather characteristic of the Baptists. But the responses have been widely favorable, while the criticisms have come in no small measure from those whose missionary record is not above the plane of improvement. The outlook is hopeful — that is the main thing. A decided advance upon previous years is anticipated. This, too, in the face of conditions that might well make any advance movement seem hazardous. That there is a very real financial stringency is not questioned by the average citizen of the United States, whether wage-earner or professional man or woman. Even the millionaires and well-to-do have had to curtail expenses or at least extravagances. Churches have felt the pinch of hard times. To ask, in such an emergency, for a large advance seems a bold thing to do. But it is cause for profound thankfulness that our good people do not begin their necessary economies with the church and the missionary enterprises. The records would show, if they could be published, that self-sacrifice is practised in multitudes of families in this country in order that the missionary work at home and abroad may be carried on. All honor to the Christians who are conscientiously doing what they can.

The hopefulness regarding the apportionment movement arises in part from the hope that the number of givers may be very greatly increased. If many cannot give as much as in some years, thousands who have not given at all can begin to do so, according to ability, and thus not only increase the totals, but vastly benefit the cause by enlisting the sympathies and prayers of a great host. Our motto should be, Some contribution from every Baptist for missions. Will you help to make that true of your church? And it is not necessary to draw the line at church members. Why should not the members of the congregation do something also for evangelization in this and foreign lands? Why should not every man in the community be concerned for America's welfare? The Home Mission cause, if presented in its patriotic aspects, ought to command the support of men and women not in the church membership. Did it ever occur to you that perhaps you could interest a non-church member or even church-goer in home missions? A suggestion is often better than an exhortation.

Our Baptist work in Mexico is making decided progress, in spite of some hindrances incidental to missionary effort in a country dominated by a hostile religion not overscrupulous in its use of means. Dr. Vedder's "History of the Baptists" has been translated into Spanish by Rev. Teofilo Barocio, pastor in the city of Mexico, and is published at $1.60 Mexican money. An appendix has been prepared by Rev. J. G. Chastain and Signor Barocio, giving account of the principles and achievements of the Baptists in Mexico. The latest investigations of Superintendent Brewer have been in the southern state of Oaxaca, a neglected mission field full of possibilities, and the state that gave to Mexico her two greatest sons, Juarez and President Diaz. In a population of nearly a million there is but one small Methodist mission with less than a hundred members. Two-thirds of this population is Indian, peaceful and industrious, and as yet unevangelized, not even touched by the gospel. Mr. Brewer gives us something to think about when he tells us that south of our southernmost mission in Mexico there are five millions of people and not a Baptist missionary in all the area of a million square miles, while the border line of this great missionary territory is within four days' journey from Chicago.

In spite of decreased earnings of students during the vacation and of conditions affecting attendance such as the dropping of its lowest class, the Virginia Union University reports an enrolment almost equal to that of last year. The number will probably reach two hundred and fifty. Among the students are two from Africa, the sons of chiefs, and men of unusual ability and Christian character. Several students come from the West Indies. About a hundred men are preparing for the ministry.

A great new frontier field for home-mission effort has been created by the President's proclamation throwing open to settlement a million acres of fertile agricultural and grazing land in South Dakota, formerly the Rosebud Reservation. The registration began at Dallas, S.D., October 5, and 200,000 persons are said to have made application for the one hundred and sixty acre farms at six dollars an acre. The lands were to be assigned by lot, October 19, doing away with the old-time rush to stake off whatever land could be reached first. Under the new plan there is no favoritism, and the only thing is to enter application in season. This opening means a score of new villages and towns, and a population of several hundred thousand needing church privileges and missionary effort. We must have our part in developing the Christian life of this new frontier, and ought to be in at the front. What we shall be able to do depends upon the financial conditions. The call is upon us. What shall the response be?

Your hope and mine, according to Phillips Brooks—and he learned it from the prophets—is in knowing that God is the One whom nothing disappoints, whom nothing amazes. God understandeth all. He sees the powers that are working; he knows the causes; he traces their working to effects. God is amazed at nothing, and his judgments are true and they are filled with kindness; and if we only love him and have faith, he will save us from all our own self-bewilderments and chastisements, and he will make us proof against the wounds of those about us.

It is a tonic to one's faith to study the early history of Baptist missions, and note how general the missionary spirit was, and how ready individual ministers were to undertake perilous journeys in order that they might carry the gospel to the destitute. Long before there was a specific missionary society, churches let their pastors go for weeks at a time, while brother pastors in turn helped supply the vacant pulpit. Then the Shaftsbury Association, stirred with missionary zeal and alive to surrounding needs, commissioned a number of pastors to travel to the "far west" of that day — Niagara Falls and over into Canada. One of these pioneers, consecrated and able man, described as "a flaming herald," was Elder Lemuel Covell, who kept up his strenuous missionary labors for five years, and was then stricken while in Canada with typhus fever and soon passed away, lamented by all who had been touched and blessed by his frontier ministry. He was one of many. These men extended the boundaries of the kingdom, and paved the way for the organization of the Home Mission Society.

New England Baptists have every reason to be proud of their history. It cost something to establish Baptist churches in Providence and Boston in the days when the ruling Congregationalism was intolerant of non-conformists. Nothing but strong conviction made men and women Baptists in those days. They carried their convictions into the missionary enterprise. Not only has the Massachusetts Domestic Missionary Society the honor of being the first organized body to undertake missionary work among Baptists, but it stood in the breach when home-mission work was abandoned by the General Convention in 1826, and declared that it would maintain the missionaries and mission work in the home field alone until help came. It did sustain Peck in his work; it sent Jonathan Going out to investigate and report; and then when the Baptists awoke and saw the need of a national organization, the Massachusetts Society which had fostered the wider movement placed its missionaries and means at the disposal of the new society, with a Godspeed. There are few finer examples of Christian statesmanship and brotherhood and devotion than that furnished by this noble organization. And the Massachusetts Society has a large work on hand today, vastly larger than in the days of old, by reason of the foreign influx which has made New England a foreign frontier territory. What wonderful changes! Where the Massachusetts Domestic Missionary Society was in 1827 sending home missionaries westward, now the American Baptist Home Mission Society is coöperating with the local organization in sustaining missionaries among the foreign population in the old Bay State. If the missionary spirit that fired Going and the brethren of his time shall persist in the leaders of today, there will be great conquests for the kingdom of God.

Twenty-two Polish converts were baptized at the Mariners' Bethel in Philadelphia last year, Rev. John Alf being in charge of this work. We are not inclined to think of these people at all hopefully. Investigation proves the fallacy of such a conclusion.

A Porto Rican Baby

THE women missionaries in Porto Rico have many interesting experiences as they go into the homes of the people. The welcome is generally cordial, and the mothers especially are delighted to have the children noticed and interested, if old enough. One of the missionaries took this snapshot of a mother and her child, and sent it on to us as a sample baby. The children develop rapidly, and are thrown much on their own resources, so that they early learn independence and self-help. If they are cleanly it is a result of the missionary training of the mother, for the common rule of living in the island is that of most tropical countries, where our notions of water and soap and bathing would not go at all. The children are bright and attractive, however, and the atmosphere of the home can be greatly changed by the tactful missionary.

Another baby appears in a home view, which shows one of the ordinary courtyards in a city, each doorway being the entrance to the dwelling place of a family, with plenty of children. The country shacks or cabins are simpler still. The conditions generally would seem very primitive to an American housewife. If one wishes to know how little in the way of furniture and kitchen utensils is necessary to existence, a visit to a country cabin will afford the information. One is certain that the native Porto Ricans do not know the meaning of the words "good bed." Outside of the American residences it may be doubted whether a really good bed can be found, and some of the Americans manage to get along with less comforts than they were accustomed to in this country.

Of course, where outdoor life is possible all the year around, the houses are less of a consideration, and the mode of living is so different that what would be cause of discomfort or concern in a cold climate passes unnoticed.

There is no more helpful work than that of the women missionaries. They open the way for the missionary pastors, unlock the homes, brighten the lives of the wives and mothers, bring sunshine to the children, and create a new life for the common people who have so little to awaken their minds and impel them to self-development. If we had a force of twenty women like Mrs. Duggan on the island of Porto Rico, the results in blessing would exceed our conception.

The section of territory occupied by the twenty-eight Baptist churches of Porto Rico lies along the old Military Road from San Juan to Ponce, then running to the east from San Juan some twenty-five miles along the northern coast, and to the west on the southern coast as far as Guanica, where General Miles landed the first American troops on the island, July 25, 1898. Besides, in San Juan and Ponce, which are, of course, regarded as common territory, other denominations share with us parts of this field, though in the main it may be regarded as the Baptist Belt. Not only in this particular section, but in the whole island the Gospel idea is making positive gain. Nine years of evangelical effort have convinced the public that we are here to stay and that we are here for the intellectual, moral, and spiritual uplifting of the people. The result of these nine years of work as well as the advance which has been made during the past year are seen in easily obtained statistics.

While our force of American workers is small, we have a large body of native brethren, who have given themselves to the work and are making themselves felt as a moral and spiritual factor in the uplifting of the island. Two of these brethren, Carmelo Diaz and Ramon Lopez, have been ordained during the present year.

REV. A. B. RUDD, *in Annual Report.*

There are two Bohemian Baptist churches in Chicago, with a membership of about three hundred and comfortable meeting-houses. The Sunday School enrolment is over eight hundred in the two churches. The oldest church was the first Bohemian Baptist church established in this country.

Occasionally a subscriber decides to stop taking the *Monthly*. One of this class sent the following notice, which is reproduced without change of spelling or punctuation. It was written by a man in business in a border state:

"your card to hand i dont wash to take the home Misheary now longer and you wood dow me a kindested to notify them to stop it yours respect."

The Baptists of Greater Pittsburg are sustaining a mission work among eight nationalities; have the gospel preached in foreign tongues at fourteen different places, and keep twelve mission workers in the field. Superintendent H. C. Gleiss sees to it that all the wheels are kept moving. It is a great showing for Pittsburg Baptists, with Hon. H. K. Porter always ready.

What are you going to do, my brother man, for this higher side of human life? What contribution are you going to make of your strength, your time, your influence, your money, your self, to make a clearer, fuller, happier, larger, nobler life possible for some of your fellow men?

VAN DYKE.

News from the Field

THE officers of the new Apache Indian church are as follows:

Deacons.— Apache Jim, Black Bear, Roan Pony, Emmotah.

Clerk.— Joe Black Bear.

Treasurer.— Apache John.

Janitor.— Big Tom.

At the same time that the church was organized a woman's society was also organized, so that the Apache church is up to date.

The Government Reclamation Service is engaged in irrigation enterprises that will reclaim and render fertile 3,519,000 acres of land. More than half a million acres of this land are in Montana; while Wyoming has 400,000 acres; Nevada, 350,000; Idaho, 350,000; and Washington, 350,000. All this will mean more settlements and more need of missionaries.

When the Chinese church was dedicated in San Francisco last September, a Chinese editor printed his views of Christianity. A more interesting paper it would be hard to find. It will be printed in the *Home Mission Monthly*, and may be obtained later in pamphlet form.

The First Baptist Church of Chicago has just celebrated its seventy-fifth anniversary. It was founded by Rev. Allen B. Freeman, who was sent to Chicago, then a small trading post, by the Home Mission Society in 1833, its second year. Young Freeman was a flaming fire, and in his over-zeal burned his life out in less than two years. But he made an abiding impression, and the old First Church has been a mother of churches and a center of missionary life through all her eventful history.

In Nebraska two new home-mission workers have been placed in the field by the State Convention which coöperates with the Home Mission Society,— a district missionary for the northwestern section and a pastor at large, or general evangelist, for the north central part. These sections are rapidly developing and very destitute of gospel work.

There are now five Lettish Baptist churches in the country. The one in Chicago was organized in October, 1907. There are now sixty members, and the pastor is Rev. H. Redin. Meetings are held in two different places, and there are two Sunday Schools connected with the church. The Letts are coming in increasing numbers, although the total is not very large. They are most hopeful missionary material.

The Italian work in New Haven is attracting considerable attention. Recently a New Haven daily paper gave nearly half a page to the Italian Baptist Church, with pictures of the buildings and of Pastor Di Domenica and some of his workers. The work shows what can be done when the laymen in the churches are ready to put their hands to the wheel, in coöperation with the Home Mission Society.

This is the way the aid given by the Home Mission Society enables churches to become self-sustaining. Rev. C. H. Pack of Parsons, West Virginia, says: "When I came here we had twelve members of the church; three families guaranteed my salary of $125.00 from the church. We have now the best church house in the county and are able to assume all our financial obligations. We thank you for the coöperation which has meant much to us. The outlook is bright."

As general missionary in Oregon, Rev. D. E. Baker conducted nine series of revival meetings in the Umpqua Association, resulting in eighty-three conversions and forty-nine baptisms, while sixty-eight more were received into the churches by letter. He traveled 3,786 miles, preached two hundred and sixty sermons, and organized three churches and one Sunday School. Blessed in health, he is ready for another year of similar service.

The Baptist Home Mission Society Work With the Italians

By REV. FRANCESCO DI TOMMASO
Italian Missionary

"Dispersit, dedit pauperibus: justitia ejus manet in saeculum saeculi: cornu ejus exaltabitur in gloria."

(He hath distributed, he hath given to the poor, his justice remaineth for ever and ever: his horn shall be exalted in glory.)

HOW are we to go about it? That is the question that is often asked. How did our Lord Jesus go about the work that was to give light to the darkened souls He saw thronging Him on every side?

Did He hold himself aloof from them? Did He choose only the higher castes of people to give His messages to? Surely He gave us many lessons how He would have us seek out those who sit in darkness around us. The field is large and thronged with living grain, already ripe for the harvest. There is but one way in which to gather in this precious fruit for the Kingdom above. Jesus did not stand a long way off and call those who thought themselves very good to come. No, He was ever found in close hand-to-hand touch with not only the multitudes, but with individuals. It was daily and hourly personal work. We, as followers of and co-workers with Jesus, our living Head, must quickly learn the lesson that, first of all, there is "no respect of persons with Him." He has created and redeemed us all, from the highest to the very lowest. His great redemptive love reaches out for the lower as well as those of the higher classes. And then in all humbleness of spirit we are to go out to the work, taking His word, the Word of Life with us.

Our ear must be attuned to the voice of the Holy Spirit, and wherever that voice directs there we are to take our way; it may be to the many, or the few, or even the one. We must come in close and sympathetic touch with them. He may first lead us into a home of suffering and of destitution. They want a kindly, cheering word. Is their poverty greater than that of our Master? He said of

himself, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." And so we may, in His dear name, tell them of Him who left the glory of the Father's home on high, and came in human form to earth, that He might come in hand touch with us, that through His humanity we might be brought into contact with the divine nature of God. And He tells us, "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me."

We see Him close to all manner of people, the high, the low, the well, the sick, and He reaches out the hand of His great love and heals and cleanses the foulest diseases, even leprosy, the type of sin. And to the sinner He says, "Thy sins are forgiven thee."

So we, His messengers, must come to these lowly ones of earth with the sweet gospel message right from God's own book, and as we see the needs, our heart must open in sympathy, and do for them all that lies in our power to alleviate their sufferings and trials. We must prove to them that we are truly a part of Him whom we profess to follow.

If we are blest with plenty, instead of turning from them in their scanty means, we must let them see that we recognize the humanity in them, and tell them that Jesus loves, and for the Master's sake hold out the friendly hand, the helping hand, the cheering word, and having secured their confidence, give to them the secret of our love for them, which is the Christ, yes, give to them our Christ in all His love.

This is a cold world. Without the Christ spirit we would not lift our hands to help. Oh! these who have come from the land where reigns deep spiritual darkness and are here without the language of our country, simply groping their way to a better condition, need the helping hand of those who have the Christ. They want the assurance that we look upon them as if they, too, had hearts that were susceptible of receiving from us the good that God has for them.

All self-righteous ideas about ourselves must be laid aside. We are no better than our Italian neighbor. "God hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord." If we would win them for the Master we must seek them.

They have been in great spiritual darkness, they know not where to look for the light. And, dear friends,

"Shall we whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?

"Salvation, oh, salvation,
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name."

They are all around us. God has opened the gates of immigration so that this Christian nation should come in touch with them.

He has a purpose in it. In these last days He is gathering out a people for His name. The Angel is sealing all those who are to join that vast throng of the redeemed, and they will come from out all the nations of the earth, and dark Italy is among them. And thanks to a few faithful ones, they are being gathered in, slowly but surely, and Christ says, "and they shall never perish, neither shall any man pluck them out of My hand."

Christian friends, who will join the number to help in this work? Our Baptist Home Mission Society is putting forth noble efforts in this work, with great earnestness, but is working under great financial stress.

Who among our faithful Baptist friends whom God has abundantly prospered will help them? It is your God-given privilege, and God's blessing will rest upon you.

Then, too, we feel the great loss of our dear brother, E. E. Chivers, who was for so long Field Secretary, who at God's bidding laid down his work to go and be with Jesus, the Master, whom he so long and faithfully served. His absence lays heavier burdens on those who remain. We would fain mention Dr. H. L. Morehouse, whose life is given up so fully to the Master's work. The burdens are laid on his heart to know just what step will best advance this great work that God has given our Baptist Home Mission Society to do.

Let us give as we are prospered, and support the Baptist Home Mission Society in prayer to God for all its needs in this His work. The fields are ripe for the harvest, but the reapers are few. We do not have to go to a foreign land. They are here. They are our neighbors, we can, if we will, have some of these living gems to lay down at the Master's feet. They will be bright and shining stars in our crown.

Another thought: Christian America wants these millions, who are coming to our shore, Christianized, if they would save our land from harm. Without Christ, they will be a menace to our nation. With the Christ spirit in their hearts, they will be brave and loyal citizens. We are fully assured of this fact by our observation of the great change that is wrought by the Holy Spirit in their lives after their conversion. Men who have gone into a state of infidelity, and had allied themselves with that most dangerous class to any nation, the element known as anarchists, who had become very much hardened in heart, we have seen entirely changed, the Spirit of God revealed to them their sins, their utterly lost condition, and then gave to them a vision of the Christ as their Saviour, and their hearts were melted into that gentleness that only God can bring to the heart that had become hard and unsympathetic. We have had fully twenty converted from that class of men since we have been working under the auspices of the Baptist Home Mission Society, and they are occupying good positions, and are an honor to the community in which they live; so we who participate in the work of soul-saving among the hosts of Italians in our land, do it for God's glory, our own joy in the future kingdom, and for the preservation of our great nation whose "God is the Lord"!

GLOVERSVILLE, N.Y.

The human race is divided into two classes. Those who go ahead, and do something, and those who sit and inquire why it was not done the other way. O. W. HOLMES.

BEATRICE LUCILLE BROWN LUCILLE MAE NEVERS MIMI C. MARSEGLIA RALPH WALDO BAKER

Our Precious Jewels

"Lord, bless the little children,
Wherever they may be,
Far out on the silent prairie,
Down by the sounding sea."

Howard's Benefit Box—A Thank-Offering Story

THE Elmwood Mission Band had never had a thank-offering meeting, but one day when Howard came home from the meeting he held in his hand a small pink pasteboard box with a slit in the top.

"See, mamma," said he, "this is for our thank-offering meeting. We're all going to fill our boxes and have them opened then."

"What is it for?" asked Mrs. Fordyce, curiously, taking the box and reading, "What shall I render the Lord for all His benefits toward me?" "What does a child know about such things?" she added to herself.

"Mrs. Fairfield says benefits are nice things, good things that come to us, mamma," said Howard, as if answering her question. "And she says," he continued, "we have so many more good things than the children in China or Turkey, that if we put in a penny for every one, our boxes will be full by November. Will you help me, mamma?" he asked anxiously.

"Oh, I guess so," replied his mother, carelessly, putting the box on the mantel, where it stood forgotten by both Howard and his mother for several days..

One morning his papa was planning with Howard's mother to bring Howard down town and take him to see some trained ponies that had been giving exhibitions; "and here's a dime for peanuts," he said, taking one out of his pocket.

"Oh, won't that be nice," exclaimed Howard. Just then he noticed the little pink box.

"Oh, I haven't put anything in my box yet. Is this a benefit, papa?"

"A benefit," laughed his father; "I don't know. Not if you make yourself sick eating peanuts."

"But it's something nice, I'm sure," persisted Howard, "and I don't believe the little boys in Turkey have any such nice times. I ought to give half my peanut money, so I won't get sick. Please give me two nickels for this dime, papa;" and one of them went into the pink box.

As Mrs. Fordyce was getting herself and the little boy ready, she thought of what Howard had said when he brought the box home, about the children of China and Japan in comparison with those in this country. She remembered the description she had heard of a home in Turkey with quarreling children who never smiled or played, and she said, "Howard, you and I will have to be partners in this benefit box."

Before leaving the house an offering was dropped in the box for her pleasant home and happy children.

"Mamma," said Howard, one day when he came home from Mission Band meeting, "Mrs. Fairfield says children ought to be very thankful whose papas give them an allowance to spend as they want to. You know papa gives me ten cents a week. Don't you think that is a benefit?" and the little boy's face was so serious, his mother almost smiled.

But she answered, "Yes, Howard, I think it is a very great benefit, and I think you had better put a penny in your box for it," which Howard immediately did, having received his nickel and five pennies that day.

"Hello, what's this?" exclaimed Howard's Uncle Ned, one day, taking up the pink box from the mantel. Uncle Ned always came into the house like a breeze, and the children were very fond of him. "What shall I render," he began in a gay tone, which changed to a more reverent one as he read the next words, "unto the Lord for all His benefits?"

Howard interrupted him here, saying, "That's my benefit box, Uncle Ned. Haven't you any benefits?"

GEORGE HADLEY DONALD F. PERRON HATTIE ALICE PERRON EMMA E. RHODES

There is Room for More

"Like flowers in the crowded city
Like birds in the forest tree,
Lord, bless the little children,
Wherever they may be."

"Yes, I have," was the answer, "and one of them is a dear little boy for a nephew."

"But I mean," urged Howard, "nice things the heathen children don't have. When we have something like that, we put some pennies in the box, and we are going to send the money to teach those children how to be happy and good."

"I'm afraid your box would be pretty heavy if I should contribute for all my benefits, Howard; but here is one contribution for my little teacher."

Howard did not see what Uncle Ned dropped into the box, but it was not pennies.

Not every day did the box receive something, but as the weeks went by Howard discovered many "benefits" he had which the children in heathen lands did not have, especially after attending a meeting of the Mission Band.

One month it was the African children, who have no home but a smoky kraal; the next it was the Chinese, whose mothers neglect them and very few go to school or learn anything.

"Oh, mamma," he exclaimed eagerly one day, "the little boys and girls in India bring rice and flowers to an ugly old idol and think it will keep them from being hurt if they pray to it, too." Howard's tone was one of wonder and horror.

At the time of the next meeting of the Band, Howard was sick in bed and could not go. He was so disappointed and said to his mother, "I don't see anything to be thankful for today, nor any benefits at all."

"Just think a little," suggested his mother; "think about the heathen children and see if there are not some benefits you have forgotten?" Howard lay very still for a few moments, and then his face lighted up, as he said, "Mamma, Mrs. Fairchild told us that when the little children in Africa and India are sick, they send for a medicine man. He makes a horrid noise, and sometimes he sticks pins in them or hurts them, because they think that will cure sick people."

Remembering how quiet his mother had kept the house when his head ached and the cool drink of water she had brought him, Howard said, "Oh, mamma, it's a great, big benefit to have you to take care of me when I'm sick. I'm going to give my whole dime this week, because I sha'nt need to spend any money while I'm sick."

When the doctor said that night that Howard's illness was not scarlet fever, as he had feared, and that the little boy would soon be well again, his mamma went to the pink box and dropped in a real thank-offering.

Howard is still finding his benefits and helping others to find theirs. Every one of you children will find something to be thankful for every day, if you look for it.—*Mission Dayspring.*

Miss Cheerfulness

There is a little maiden —
Who is she? Do you know? —
Who always has a welcome,
Wherever she may go.

Her face is like the Maytime
Her voice is like a bird's;
The sweetest of all music
Is in her joyful words.

Each spot she makes the brighter,
As if she were the sun;
And she is sought and cherished
And loved by every one.

Selected.